The last wil And last

confession of martyn luthers faith cõcerning the principal articles of religion which are in controuersy/ which he wil defend & maĩteine vntil his death/ agaynst the pope and the gates of hell drawẽ furth by him at the request of the princes of germany which haue reformed their churches after the gospel/ to be offred vp at the next general councel in all their names & now publisshed before that all the world may haue an euydent testimony of his faith if it shal fortune him to dye before there be any such coũcel/ trãslated out of latyn

Beware of the pope & of his false prophetes and bissopes for thei wil come in shepys clothing and in angelsfacys but yet inwardly thei are ravening wolnys.

i

Hm. Dyson

The articles conteined in this boke/ be these folo wing.

Of the diuine magesty of god / and of the iij. parsons in one god heade.
Of the offyce of Jesus christ & of mās redēpcyō
Of the masse wherin purgatory/ appearing & walking of dead sperites/ pilgrimages/ gyldes & almaner of brotherhode samtes reliques & pardons are confuted.
Of the inuocacyon of samtes
Of collegys & monasterys how thei ought to be ordred.
Of the auctoryte of the pope.
Of sinne.
Of penāce/ cōtricyon cōfessyon & satisfaccion.
Of the gospel
Of baptime.
Of the baptime of infantes.
Of the sacrament of the body & blode of christ.
Of the keys of the church.
Of confessyon or absolucyon.
Of excommunicacyon.
Of geuing of orders & of the calling of ministers.
Of the mariage of pristes.
Of the church.
how mā is iustified before/ god & god workes
Of the vowes of monkes & frires.
Of the traducions of men.

WHan Paul bisshop of rome the third of that name did proclaime & appoynt a generall councell to be holden at mantua in the yere. 1537. at the fest of pẽtecost which within a while after he wold haue had at some other place and not at mantua / in so moch that it was vncertein where he wold or might best appointe it / in the meane tyme we thought surely eyther to be called vnto the councel to gether with other / or els to be condemned there vncalled / wherfor this labor was required at that time of me that shuld gather our whole doctrine into certen specyal chapters and principal articles / that if the councel schuld goo forward in erneste / all men might haue a sure knoulege wherin and how farre we wold or colud gyue place to the papistes / and agayne in what sentẽce and mynd we haue determyned fully with our selues to abyde and remayne constantly for euer. And vp on this requeste I dyd gather these prĩcipal articles. set forth ĩ this boke / which I delyuered to the whole nomber of them that haue receiued our doctrine. And ther all with one cõsent did receiue and approue them / in so moch as it was determyned among them that

if the pope with his part ſhuld ones dare be ſo bold as to hold a right free/and lauful councel without any falſe fraude diſceite or diſſimula= cyon/that than theſe articles with the confeſ= ſyon of our faith ſhuldbe offred vp vnto them. But the court of rome abhorreth ſo ſore from a fre councel/and auoy deth from the light ſo ſhamefully/that it hath made euē them which ſtond on theer ſyde/vtterly to deſpaire of any general aſſemble/not only that this court of ro me wil neuer call any free coūcel/but alſo that it wil neuer be content to ſuffer gladly auy co= ūcel/to be had/with the which thing euē thei thē ſelues are offended & diſcontent/as thei ha ue a good cauſe/and are ſore greued therwith. for as moch as thei perceyue that the pope had rather all chriſten men to periſſh and go to the deuel/and that al theer ſowles ſſchuld perpe= tually be danned/than to ſuffer him ſelfe/his carnals/biſſhopys and ſhauelings to be refor med brogh̄t in toa right way or to oues ceaſe his tyranny. But J not with ſtōding thought it beſt to publyſſh & ſet fort theſe principal arti cles of our doctrine for this cauſe/that if it ſhu ld fortune death to peruent me before any co= wuſel ſhuld be gathered as J both hope and truſt/for as moch as theſe wretches/abhor= ryng the perfit lyght like owels/cōtendand labor ſo beſyly both night and day to hyuder āde

pro=

prolog almauer of cõsellesyit the peple myght haue deuer more in time to come my confessyon and the testymony of my faith at hand to vse reade and loke vpon wherin as

I haue continewed vntyl this day so wil I stil remayne so long as I lyue by the grace of god. For what shu'd I say / or how shuld I complaime? I am yet alyue / I wryte I teach / I reade & preach dayly / and yet there be certen venemos serpentes not only a mõg our aduersarys but also among our false counterfet brethern which wil seme to hold with us which do vtter & betray them selues studying maliciosly & falsely to wrest myne own writig myne own doctriue / against my self / euen before my face / I my self loking vpon them & also hearing them / and yet the them selues knowe welinough that I teache the contrary. Thus like false theues thei abuse the labors & swet of my browes to the maintenans of eher venom & poison. What wil they doo (thinke yow) whã I am dead? It is my part and duty therfor to resist / withstand & confound them whils I lyue. But how can I alone stoppe all the mothes of the deuel? of them specyally which (as they are all poisoned and infect) wil neither heare nor considre or marke such things as we write / but applye theer mides an study to this thing only. most shamefully to wrest / corrupt

mistake/ and peruert our wordes in euery lyne. The deuel of hell/ or at the least the wrath of god confute such wretches as thei are worthy. I do often tymes remember the saing of good gerſō/ which douteth whether any good boke ought to be publiſſhed in writing or not. If nothing ſhuld be writne thā are the ſoules of many one neglect and not regarded which by ſuch writings might haue moch help and remedy. And agayne on contrary part whan any thing is written/ than the deuel with an infinyte nomber of moſt ſpiteful & peſtilēt tunges is redy at hād/ to īfect/ poiſon ād peruert all thīgs that nomā can receiue & take any profi ther of. And yet not witſtonding all the world ſeyth what thei wynne: for after thei began ones to forge lyes vp on us/ and wēt about to withdrawe mēs hartes from us and to wīne them to thē ſelues with lyīg/ god hath done and wrought his worke and wil effectuoſly. and hath brought to paſſe that many do daily ſwarue frō thē and di oncline tous ād thus by their lyes thei haue procured thē ſelues perpetual ſhame and diſhonor/ which thīg god do thyet daily alſo. I muſt nedes ſhewe & vtter a certī ſtory that cometh now to my mid There was at wittenberg a certē doetor ſent hether frō frāce which ſaid opēly before our faces tha the king his maſter did ſurely bileue that there was no maner of church or cōgregacion with us/ no

us/no maner of rulars nor officers. And that there ſhuld be no maner of matrimouy but that euery mā ſhuld rūne at large now to one womā now to a nother euē aftir the maner of brute beaſtes/ and againe that it ſhuld be lauful for euery priuate mā to vſe or miſuſe/do or vndo all maner of thīghs after his owu wil & luſt &c. Now tel me I pray yow with what face ſhal theſe men dare loke vp on us at the latter day before the iudgement ſeate of chriſt which haue tolder perſuaded bi their letters & wrikīgs/thiskīg & other peple & noble mē ſuch mōſtros & abhominable lyes/for tru tales: Chriſt all our lorde/& the moſt rightful iudge, is our witneſſe that thei lye ſhamefully vp on us and haue euer done: whoſe ſentēce and iudgemēt cō demnīg them to euerlaſtīg dānacion thei ſhal not chooſe but heare & abide. This am I ſure of Now god turn & cōuert thē to repētāce which cā by any poſſible meanes be cōuerted/as for other euerlaſtīg and moſt cruel poniſchment & dānaciō doth remaine for thē. But now to come to my putpoſe agaī/I wold wiſſh ſurely ones to ſee a true coūcel wherby many cōtrouerſys might be takē a way ād many mē might receiue profi: not that we our ſelues haue nede o any ſuch coūcel or plamēt for our churches are ſo lighned & cōfirmed ī the pure word/of god ī the true vſe of ſacramētes/ād in the knou'lege of all good order & all good workes that for our

cause we desire no maner of perlament or co=
uncel / for we cannot think that any councel
can teach vs a more perfight order than we ha
ue. But we see with depe sorow & lamentaci=
on of our hartes many parisshes miserably de=
stitute / forsakē & vnregarded both of bisshops
and of prebendarys: we see in theer diocyses &
parisshes after what sort the sely miserable pe
ple do lyue and dye for whose saluacion Christ
him self suffred death vpon the crosse: and yet
thei cā not be suffred to heare nether him their
tru shepard & pastor / nor yet none of his spe=
aking and preaching vnto them. for the which
cause tremble & feare vehemently lesse god wil
shortly call & bring all the world to a councel
by some angel / which shal vtterley destroy us
all / as he did ones Sodom & Gomor / for as
moch as we contemne & mocke him so lightly
thorow our councels. And beside those thīgs
which are necessary to be reformed in the spiri
tualty / (as thei cal it) there be an infinite nom
ber of abuses in the temporal regiment to be re
dressed. for there is vncharitable grudgd and
dissension betwene princes and other nobles:
and vsury & couetosnes haue so farre preua=
yled & hath so drowned the temporalty euen ly
ke a flode or a see) that now in the place of the
lawe are crept in / ryot / vnmesurable excesse /
wantones / pryde in apparel / glotony banket=

ting

ting/ diſe/ cardes and pompe/ withal kindes of vices & miſchefe/ diſobedience of ſubiectes and houſoldes toward theer heades/ peſtilent euhanſing of all maner of marchandiſe in bi= yng & ſeiling/ theſe I ſay/ with an infinyte ſort ſuch like/ haue ſo preuailed that thei ca n not be reformed in X. councels nor in XX. aſ= ſembles. Theſe principal matters both of the temporalty & of the ſpititualty/ if thei ſhuld be entreated of in a general coũcel/ thei ſhuld ma ke us to haue ſo moch labor and beſines/ that we ſhuld ſone forget & litle regard the foliſſh triflyng about long gownes & brode ſhauyn crownes/ freres girdels/ biſſhops forked cap= pes/ carnal hattes/ ād croſer ſtaues with ſuch other trifyls. for it were time inough to entre= ate of the choiſe of meates/ the differẽce of gar meetes ſhort or lõg of the ſhanĩg of crounes & of cloiſters/ after that the prĩcipal articles of the faith with a godly politike ordre for the co monwelth were determined & cõcluded by the word of god. But if we wil ſwalow op Vho= le camels/ and ſtrayne gnaties/ if we wil recei ue & ſuffer gret beames in our eys & pluck out the ſmal motys/ if we wil ſtomble at a ſtraue & leape at a block/ we nede not be ſo gretly ca= riful for any councels. wherfor I haue made but a very fewe chapters & principal articles for els we haue ſo many cõmandmẽts geuẽ vs

of god to be obserued in his church/ in the com
mynalty/ and in euery particular house & pa=
rissh/ that we are neuer able to perform them.
wherfor what nede is it to make many actes
decreys and tradicions beside: specially if the
principal articles and cōmandments enioined
us bi god himselfe be neglect and nothing re=
garded/ as though god must geueplace to our
folissh trifles because we treade his special cō=
mandmenas/ vnder our fete like swyne. But
our sinnes do so sore vexe oppresse & lade us
that thei wil not suffer god to haue mercy vp
on ue/ because we do not repēt nor amend/ but
rather study and labor to stablissh & maintey=
ne all maner of wickednes. O merciful lord Je
su christ/ wete saue theu thy self to celebrate a
councel & to redeme thi elect thorow thy own
glorios presens for of the pope and of his ad=
herents ther is no hope at all. thei wil in no wi
se receiue the. wherfor help thou us pore mise=
rable creatures/ crieng & calling vnto the/ se=
king the ernestly/ for the abowndant mer
cys sake that thou hast geuen tho=
row thi holy spiritewhichli=
ueth & reigneth with
the & with the fa
ther to be prai
sed & glorified for euer
and euer. Amen.

The first part conteineth the special articles of the diuine maiesty of god.

I.

We confesse first that the father / son / & the holy gost in one diuyne substance & nature be 3 distinct persons & yet one god which created heauen and erth.

II.

That the father was without begimming and the son had his begimming of the father / and that the holy gost did procede of them both

III.

That the father nor the holy gost did neuer take op on them mannys nature / but the son only.

IIII.

That the son was so incarnate that he was conceiued by oo the holy gost without any mās helpe / & born of the pure & holy virgyng Mary. and after ward that te suffred his passion / dyed & was buryed / destended to he hellys.

Rose fro death / ascēded heauen sitteth at the right hand of the father / and that he shal come to iudge the quick & the dead &c. as the comon crede of the apostles / the crede song in the masse / and the crede of athanasius do teach. Of these articles there is no controuersy contencyon for both

parte

partes do confesse all these things / wherfor it were but foly to entreate more largely of them

The second part conteineth the articles of the office & worke of Jesu Christ and of our redēpcyon / and of all his bemifights & actes which he hath done for us

In this article this is the first & principal some that Jesus Christ our god & lord suffred death for our sinnys & rose againe to saue us / Roma. 4. Item that he is the ōly special lamb of god / which taketh a way the sinnes of the world. Johā the j. And that god hath layd the iniquyte of al man kind vpon his back / Esai. 53. furthermore all peple haue synned and thei are made rightuos agayn / or saued / frely by the mere grace & mercy of god thorow the redempcyon of Jesus Christ & thorow his blode Roma. 3. And for as moch as this grace & mercy must be receiued by faith (for no mā can obteine it by any worck not yet by the lawe nor by any merite) therfor it is certen & manifest that we be iustifyed by faith as holy paul testifieth the 3. to the roma. sayng we suppose mā to be iustifyed by fayth without the workes of the lawe. Item that he migh be iust & the iustifyer of him which bileueth in Jesus, &c.

From this article can we not moue one hear breade / thogh schauen & erth shuld falle and all the world goo to gether to wrack / for there is no

is no nother name vnder heanen where by we can be saued/Actu.4. Item/Esay.59. we are healed thorow his stripes.

This article is the whole foundacion & ground bothof all that we teach and also lyue against the pope/the deuel and the world. wherfor we oughr in no wise to dowte of this article.

Els all togethher were done/ and at a point/ and the pope / the deuel withhis whole rable shuld haue the victory of us and tryumph couer us.

The second article.

The masse that is comonly vsed in the papistry is the higheſt & most horrible abhominacion that euer was/and it is as cõtrary to the principal article of the faith as heauẽ is to hell althongh among allthe popisch Idolaters it is the most precios/daiin and bringeth most lucre to the purse. for all men haue bileued surely that the sacrifice & work of the masse though it were done of the most rascal scullyou in the world/yet it shuld deliuer mẽ from all their sinnes both ithis life and also after this life i purgatory / which thing can no thing doo nor performe saue the only lamb of god as is before sayd. Whe for we wil geue no place in this article/nor grãt any part therof. And if any man chance vpõ some reasonable papist / let him axe him gentylly/for what cause thei labor to main

tein

teine the masse so obstinatly/specially seing it is nothing els than a mans inuencyon and no ordinance of god. And it is lauful to neglect and breake mans tradicyons/ as christ saith Math.15. thei honor & serue me in vayne teaching the doctrings/tradicions & commandmētes of men. And again it is a thing of no necessite and it may be left welmough with out any sinne or perel.

Thirdly. The sacramēt may be receiued after a better mor profitable and a more holsom way/acording to the institucion of christ: which way is only profitable & none but it. whe fore why shuld we bring the world in to so heuy a misery & danger for a fansy of mans braine/ and a trifel of naught Let the peple be taught in comon sermōs/that the masse being an imaginacyon of mans brayne may be taken away & disamulled with out any sinne/and that it is a matter of no dānacyou to despise the masse/for a man may obteine euerlasting saluacyō with out the masse/and after a better way than bi it. Now if the peple were thus taght/there were no dowte but that it shuld come in to contempt alone of it self without any labor/not only amōg the simple peple/but also among all good/wise & vertuos men.

And this thing might be brought to passe

the

the better/if thei were instruct/that the masse is a perlos & a dangeros thing/imagyned of mans brayn without any commandment or wil of god.

Forthly for as moch as there haue bene an infinyte nomber of most detestable abusis thorow out the whole world by the reason of bying and selling of masses/it is a lauful & a sufficient cause wherfore all masses ought to be disanulled & forbidden/thoughit were for no nother cause than this only that those abuses might so be remoued/although there were some goodnes or vtilyte in them as there is none at all. And thei ought rather to be abolisshed that the se abuses might be forbidden/specially seing such masses be vnprofitable/vnnecessary/and ful of perel and danger/and against me all things both more necessary/more profitable & also more certen/may be obteined/though there were no such masse.

Fifly/the masse neither is nor cā be/nothyng els than a worck of men(as the old canon and all old bokes doo also testifye)yea and inuented by most wicked rascals/for this purpose that euery mā might recōcile both hī selfe and other vnto god and both obteine & merite remissi= of his sinnes and the fauor of god thorow he arīg/saīg or causing it to be sayd. for whā it is done/sayd or hard euen most holyly/it is done

said and

and hard for no other end than afore reherſed: for vnto what other vſe or vtilite can it ſerue: wherfor it muſt nedes be condemned and take a way/ for it is agaynſt the principal article of our redempcion/ which ſaith that no maner of preſt or ſhaueling neither good nor bad/ nor no maner of worke or ſacrifice/ can take away our ſinnes/ ſaue only the lamb of God/ the ſō of God. further more if any priſt wil vſe this excuſe/ cloke & pretēſe to ſay that he miniſtreth the ſacramēt to hym ſelf alone/ for this purpoſe that he may the more perfightly with better diligēce & reuerēce receiue it/ let hī know that this is no erneſt but a pretēſed excuſe. for who ſo euer wil vſe this ſupper perfightly and reuerently to confirme his faith & to haue any profight therby/ muſt receyue it in the true ſacrament miniſtred/ acording to the inſtitucyon of Chriſt. But for a priſt to miniſter the ſacrament to him ſelf alone/ it is but a face and an imaginacion of mans braine/ both vncerten/ dangerous/ vnprofitable and alſo forbidde. And who ſo euer doth ſo/ he doth he cā not tel what/ for he cōtēneth the word of god and foloweth a falſe face/ opinyon and imaginaciō of mans brayne. And (although all other things in it were neuer ſo probable) yet it is vnlauful for any man to vſe the comon ſacrament of the whole churchy/ priuately to his

owy

own vse alone/after his own foliſſh imagina-
cyon & falſe perſuaſyon contrary to the word/
of god/priuately and not to gether with the co
mon whole congregaciō: and ſo thei handle the
ſacrament of chriſt as a thynge of light reputa
cyon. for this ſacramēt was not inſtitute to be
vſed of one alone/ but it was geuē to the whole
multitude to be vſed comōly of many to gether.

I am ſure that this article of the maſſe/ſhal
be one of the ſpecial articles which ſhal be cal-
led in to controuerſy/ whan ſo euer ther be any
general coūcel. for if it were poſſible/thei wold
rather grant us all other articles than this o-
ne. And carnal campegius at the councel hol-
den at Augſpurg/did openly ſay that he wold
rather ſuffre hym ſelf to be racked & euery mē-
bre of his body to be teared frō other than that
the maſſe ſhuld periſſhe or be condemned. And
I for my part/ by the grace of god/ wil ſuffre
my ſelf to be conſumed into aſſhes/ before I
wil permit any popiſſh priſt or patched ſhaue-
ling to be either equal or ſuperior to chriſt my
Lord & my Sauior. Wherfor we are & remay
ne for euer emnys & contrary one to a nother.
Thei perceiue right wel/that if the maſſe were
condemned/than the whole papiſtry were cle-
ue ouer thrown: and ther for thei wold rather
ſe us all poiſoned & burnt(if thei could)than to
graut us this one article. Beſide all this/

this Dragons & deuels tayle the Masse, hath bene the cause & the very mother of moch blasphemy/and of purgatory. where/thorow sowle masses for the deade/thorow dirges & cõmendacions/thorow month myndes/trentals/yeare dayes/& bowel masses & chantry masses to be sayd in their cowrse (& specially on sowlemasse day/)thei haue bene wholly altogether occupyed in purgatory and with nothing els thã with purgatory/in so moch that the masse hath bene vsed & vsurped in a maner for the dead only/where as christ did institute his saerament for the liuing alone.

Wherfor Purgatory with all his pompe/high honor and marchandise must be taken for a mocke & a mist of the deuel. For it is contrary to the principal article of our redempcyon which teacheth that al sowles be redemed & delyuered thorow no workes of man/but only therow christ alone. Futthermore we haue no commandment of god concerning dead sowles/and therfor this purgatory/although it were no error or Idolatry/might laufully be condemned.

The papistrs are wont to alledge. S. Austen. for this article & thei cyte the testimonys of dyuers doctors which haue written(as thei say)of purgatory.

Thei think that we vnderstãd not/for what purpose

purpose thei speake such senteneys. S. Au=sten writeth not that there is a purgatory/nei ther hath he any place of scripture wherby he can proue it: but he leaueth it in dowt whether there be a purgatory or no/ and he saith that his mother required to haue a memory at the al tar or the receiuīg of the sacramēt which thīg what so euer be/ it is nothing els than a super sticyos imaginacyon of a fewe men/ which can make no article of our faith/ for that is the of=fice of god alone. But the papistes do so wrest & writhe such testimonys of men/ that the peple shuld byleue more faithfully/ their fil thy/ wicked and abhominable machādise of sel lyng & offring masses in to purgatory for de=ad lowles &c. Which thei shal neuer proue by S. Austen. Whan thei haue ones condem=ned those putgatory marchandise of masses (wherof S. Austen did neuer in his life ones dreame) than wil we dispute with them whe ther. S. Austen without any auctorite of scri pture/ ought to be receiued & allowed or no/ and whether it be lawful to haue memorys of dead sowles whan the sacrament is receiued or no for we may not take all the doings and saings of holy fathers for articles of our fa=ith. For by that mea=nes/ their maner & order of lyuyng/ their clo=thes or garmētes and their howses also wher

in thei did dwell ought tobe eſtemed as artis cles of the faith/ like as the relykes of ſaintes haue heretofore bene eſtemed. But the word of god only muſt make articles of the faith/ and no creature beſide/ no though it were an angel of heauen.

Secondarly/ vp on the maſſe haue riſen manyiugglinck ſotiltes of falſe ſpirytes which haue appe ryd vuder likenes of mennes ſou= les/ deſyryng to haue maſſes/ dirgys/ pil= grymages and ſuch kynd of almaſſys to be done for them/ with ſuch lyes and diſceiteſul moc= kes as no man can reherſe/ which al the world muſt be compelled to eſteme as articles of the ſaith/ and to lyue after their appoiutment.

And the pope hath confirmed alſo/ all ſuch things/ as he hath done the maſſe and all other abhomynacyon.

Thirdly. The maſſe was the cauſe of pilgrimages/ for in pilgrima ges/ the peple haue ſought maſſes/ remiſſiō of ſinnes & the mercy or fauor of god. And the maſſe hath bene the head captayn of all theſe tgings. And it is wonder that ſuch things ſhuld be imagyned/ ſeing it is ſo manifeſt that there is no maner of mencyon of pilgrimages in the word of god/ and again it is euident no ugh that thei be vnprofi table for as moch as we haue many better things than pilgrima=

ges/

ges/& finally thei may be left & forsaken with out all sinne/perel or danger. Why do men runne from their own cytes & parisshes/for sake the word of god/their wiues and childern (which all be necessary things & commanded us by god to stike vnto) and in steade of them so low and delit their selues in vnprofitable/ folissh/daugeros things & deulissh errors/ but that the deuel hath procured & sturred vp the pope to comitand & confirme such things/ whereby many peple might be seduced from christ & fixe their hope & trust in their workes: and also (which is worst of all) to commit daily Idolatry. furthermore/I say/it is none cessary thing/hauing no commandment of god nor no word in the scripture which counselleth men thereunto/and it is also a doutful dangeros & a noysom thing. Wherfor in this article we ought to grant nothing nor to giue no place at all vnto our aduersarys. Let the comon peple be taught that pilgrimages be not necessary/but full of perel and dāger/and than after ward/let us see where any pilgrimage shal remaine or where a man shal find any.

Fortly/brotherhodes/felowships & gyldes wherin abbeys colleges & whole dioces/parsons & vicars haue bound them selue sone to a nother by letters patentes/and euery one made other brether partakers of all their masses and

good workes &c. as wel for the dead as for the liuing/ (which is a filthy & an abhominable marchandise) And it is not only an inuencyon of mans braine not conteined in the expresse cō mandiment of god/ and vnnecessary/ but it is also contrary to the first article of our redempcyon wherfor it is in no wise to be permitted or suffred.

Fiftly. The reliques of saintes (in the which point so many manifest lyes & folissh trifles haue bene tryed of dogs & horse bones/ that eue for such falshode wherby the deuel hath blered the world/ thei ought to haue bene condemned long agoo/ although ther had bene some goodnes in them) what be thei? are thei not vnnecessary & very vnprofitable thinges/ which the word of god neuer counceled any man to vse? But yet this is the worst point in them/ that men haue imagyned that thei shuld obteine pardon and remissyon of sinnys rhorow such reliques (like as thei haue imagyned of the masse) as though it were a good or an high honor and seruice of god.

Sextly. Masses haue bene the occasion of pardons also: which haue bene granted both to the liuing & to the dead (but not for naught with our mony) in the which pardons that false traiteros Judas or pope hath sold the merites of christ/ with his vaine or superfluos merites

rites

rites of all saintes / and of the whole vniuer-
sal church. wherfor thei ought in any wise to be
condemned. for thei lacke not only the word of
god to approue them / (hauing no command-
ment to be vsed / and being things of no neces-
site) but thei are also cleame cõtrary to the first
article of the faith. for we obteine the merite of
christ / not by our own workes or with any mo
ny / but by faith thorow the fre grace & mercy
of god with owt any mony or any merites of
our own / which merite of christ is offred vnto
us / not by the auctorite or poure of the pope / but
in the gospel and word of god.

Of the inuocacyon of samtes.

The inuocacyon of saintes is also an abuse of
Antichrist which repugneth with the former
principal article of our redempcyon and it ob-
schureth or drowneth the knoulege of christ.

And there is no commaundment / councel or
example therof in the holy scripture / and agai
ine although the praing vnto saintes were ne-
uer so good (as it is a very deuelissh abuse) yet
we may receyue all things moch better & also
more excellent / of christ than of any saint.

And not with standing that the
angels do pray for vs in heauen (as christ him
self also doth) and the saintes here vp on erth /
and parauenture thei that be in heauen also /

yet it folowyth not therupon that we ought to inuocate/honor or pray vnto angels & saintes or to fast/kepe holy day/sing or heare masses & to sacrifice or make any oblacyō in the worship of any saint or angel/nor yet to byld any temples or altars or to make any seruyce for them or to worship & serue them many dyuers wayes/to take them for patrones or defenders to seke help for all maner of thiugs of them and to byleue that euery one of them hath a peculyar proper vertu by hym self/some for one thīg & some for a nother as the papistes both teach and doo. For it is very mere Idolatry so to doo for as moch as all such honor is peculiarly due to god only & to no other. Thou maist/I wil not say contrary/as a christen man and as a saint pray for me/vp on erth while thou lyuest/not for one thing/but for all maner of things: notwithstonding I must not by & by/honor the and cal vp on the as a god/nor yet set vp a fasting day & an holy day in thy honor/or to ordeyne masses to be hard & sayd or any other oblacyons to be done in thy honor/and so to put & fixe all the hope of my saluacyon in the there be other wayes where by I may haue the in reuerence/loue the/reioyse in the/and gyue the thankes in christ. Now if these Idolatrissh seruyce and honoriug of angels and dead saiutes were drowned and brought owt of me

mory/

mory / all other honor about them could not gretly hurt / but ſhuld daily decay. for firſt if all hope of lucre & profit were taken away / and agayn if that the peple were perſuaded that thei cauld obteine no maner of help or profyte neither corporal nor ſpiritual / bodyly nor goſtly by their honoring or inuocatiug of ſaintes / there wold be but fewe that wold worſhip any ſaiutes whether thei were in their graues or in heauen. For no man wold gretly remember them / no man wold ſerue or honor them for na wght of loue only. This is the ſomme and effect of all to gether. What ſo euer is in the maſſe / what ſo euer is ſprong vp therof / and agayn what ſo euer is annexed vnto it we can in no wiſe ſuffer but we muſt uedes condemne them to the deuel / that we may haue / vſe & re teine the pure & certen holy ſacrament acordīg to the inſtitucyon of chriſt with true faith.

The third article.

The colleges of prebendarys and the mana-ſterys were at the firſt ordeined for a good pur poſe that lerued mē and vertuos wemē might be brought vp in them. wherfor thei ought to be reformed / that thei were firſt ordeined / that the church may neuer be deſtitute of lerned cu-rates / preachers and other miniſters which

may be called owt of ſuch colleges in to the co mon welth to be officers in cytes & cowonteys Lyke wiſe of virginis wel brought vp which may after ward be vertuos matrones and good houſe wyues. And if monaſterys and colle= ges wil not conſent nor applie them ſelues to ſerue vnto theſe & ſuch like vſes/it were bet= ter that thei were vtterly deſtroyd/ſupreſſed and ouerthrown than that thei ſhuld be repu= ted more holy (than the comon ſort of chriſtē men and than other oyders/ſtates & condici= ons of life inſtitute of god hum ſelfe) only for their wicked ſuperſticyons ceremonys & ſer= uyce inuented by man. for all theſe opinyons do repugne with the firſt principal article of our redempcyon thorow Jheſus chriſt.

Beſide this thei haue no commandment of god neither/no more thn all other tradicyons and fanſys of men: thei be not neceſſary neither nor profitable being vſed as thei be/ for thei cauſe many dangeros and perlos troubles & vex acyons. for the prophetes them ſelues do ma= ue all ſuch ſeruyce & ceremonys inuented by men.

Auen that is to ſay comberos things.

The iiij Article.

The pope neither is nor can be by the lawe & comman

commandment of god the head of the whole church/ for that is christ alone and none but he: And the pope is nothin els but the bis= shop/ curate or parisshe prist of Rome and of them that of their own wil or by the ordinan= ce of man/ that is to say by the temporal rular are appointed to be vnder his cure/ not to be subiect to him as to their highest lord & prin= ce/ but that thei shuld lyke christen men lyue to= gether with him lyke brethern & felows of the same degre/ lyke as the old councels & the ty= me of cypriane do euydently declare.

But now there is no bisshop in the world that dare call the pope/ brother/ as thei did co= monly in those dayes

But euen emperors & kinges are fayne to call the Pope their lord. which thing we nei= ther wil nor ought nor yet can we with a safe couscience condestend or graut vnto it. Who so ever please to do it/ he shal do it alone for us. Here vp on itfolo= weth that all such things as the pope hath do ne/ made/ or ordeined/ thorow his false/ va yne/ wicked and vsurped tyrannical pour/ ha= uebene and be yet the artes and ordinances of the very denel/ and purposly deuysed to the de= strnctyon of the holy vniuersal Christen church

(so moch

(so mach as lay in hym) and to the ouerthrowing of the first principal article of the redemp cyon of Jesus christ those ordinancys only excepte which concern the polytick state of the temporal comon welth / wherin god giueth also many good & holsom thīgs to the peple diuers times thorow tyrannys and godles wretchys

There be papers and bulles of the pope wher in he roryth lyke a lyon (as the angel painteth hym properly in the 12. chap. of the Apocalip.) sayng that no christen man can be saued except he serue hym & be obediēt to all thīgs which he cōmandethe / sayeth / & doth All things are as moch to say as thus / although thou byleuyst in christ and hast obteined of hym all maner of things / yet all is to no purpose nor effect except thou wilt honor me for thy god / be subiect to me and obey me &c. And yet it is manifest that the holy church had no such pope or bisshop within these viij. hundreth yeares. And euen at this day the grecyans and other nacyons be not subiect to no such bisshop or tyran nor neuer were. Wherfor as we haue of tsayd it is but a folissh imagynacyon of mans brayne / wherof ther is no commandment nor mencyon in the holy scripture / and it is both an vnnecessary and also a superfluos thing / for the holy christen church can stand with ourt any such head: and it had bene happy for the church of

god

god if the deuel had neuer exalteed nor set vp such and head. Further more the whole papistry/the pope with his whole rabble of carnals/bisshapys/canons & such other/be vnprofitable & superfluos mēbres in the church for thei do no office pertening to a christē man Thus the church may well consist and remayue though the pope were condemnyd to the deuel.

Imagyne that the pope wold grant hymselfe that he were not the suꝑme head of the church by auy lawe or cōmand ment of god/but only because there ought to be one head in the church where vnto all other might leane & depēd that a concord & vnyte might the better be kept among christeu meu against all sectes and heresys. Such an head ought to be chosen by the co vsent of all men & it ought to be in the lyberty and powr of men sentyme to chāge some tyme to depose such heades lyke as the councel of constance did with certē Popes: which cowncel did depose iiij. popes one after a nother & did chose the forth. But Imagyne (I say) that the pope and the court of rome wold grant thus moch (as the wil neuer doo/for than shuld he be compelled to suffer his whole kingdome and ordre to be ouerthrown and destroyed with all his canon lawe and al the bokes therof/aud agayn he cā not grant it for it is contrary to his oth yet/

I say

I say/ though he wold grant it/ it were no thing profitable to the church to haue any such head and there shuld rise by that meanes many moo sectes than were before/ for seing no man were bownd to owe any obedience to such an head by the lawe and commandment of god but only euery man to submyt him self vnder his subiecyon of his own fre wil/ he shuld easely & sone come in to contemp and be robbed or spoyled of all his membres. Fyually such an head ought not to be at Rome or in any priuate place but in all places and in euery church/ wher so euer god had geuen any such and office.

But oh lord what a gret confusyon & besynesse wold this thing engender? wherfor the church can neuer be better ruled and perserued than if all men shuld lyue to gether vnder oue head christ/ and that all bisshops (so moch as perteyneth to the office of a bisshops shuld be of lyke pour & auctorite (although thei wete not lyke in gyftes, and knoulege) and so consent with all dilygence in vniforme doctrine/ faith/ sacramentes/ prayer/ & other workes of loue & charite. Thus writeth. S. Jerom that the pristes & bisshops of the church of Alexandria ded rule the church comonly to gether one with a nother/ lyke as the apostels did/ and all bisshops after ward did like wise in the vniuer

sal

sal primatyue church vntil such tyme as the pope began to lift vp his heade abone them all.

This part proueth euydently the pope to be antichrist / which had extolled him self aboue christ and bent hym self gainst christ.

He wil grant no man to be saued without his auctorite and pour / which pour not withstonding is nothing at all: neither ordeined nor commanded by god. What is this els than to exalt him self aboue god and to bent hym selfe as aduersary against god as .S. Paul saith:

The very Turck and hell it self / though thei be neuer so gret enmys of christendome / did neuer any such thing

Thei permit and suffer all men to byleue in christ who so wil / only thei take tributes of christen men & thei requyre all outward obedience.

But the pope forbiddeth vs to byleue in christ saying that we must obey hym / and so we shal obteine saluacyon of our soules.

But we wil not obey hym to dye ther for / we wil rather submyt our selues to death in the name of god.

All this besinesse is rysen hereupon that the pope wil haue him self named the head of the vniuersal CHRISTEN church by the lawe of

god

god wherup on it must nedes folow that he cō-
pareth yea & prefetreth him self vnto christ:
first he called hym selfe head of the church: af-
ter that / lord of the church / thirdly supreme
lord of the vniuersal world / and finally the god
of the erth / in as mochas at leugth he wēt abo
ue to cōmand the angels of heauen.
And if the doctrine of the pope be tryed by the
the scripture & wer cōpared ther with / we shal
proue and fynd that his doctrine euen where
as it is best / was taken out of the cyuil and he
athnisshly lawe / ād that it geueth lawes ād per
ceptes of ciuyl matters and of cyuyl iudgemēts
as his own decretals do testifye. After ward
his doctrine teacheth certen ceremonys of
temples / of garmentes / of choyse of meates /
of difference betwene pristes and lay men and
of such folisshly things / iuggelyng sotelys and
fantastical trifles an infinyte nomber. And
in all these things there is no word nor men-
cyon of christ / of faith or of the cōmandments
of god. In summa' there is nothing in his
doctrine but deuelisshnes / and his lyes of mas
ses / purgatory / monasterys / workes and ce-
remonys (all which be the very papistry) he cō
tendeth to set aboue christ & god and against
god / condemnyng / kyllyng / and persecuting al
christen mē which wil not extoll & honor this
his abhomynable wickednesse aboue all things

in hea

uen and erth. for the which cause likeas we can not fynd in our hartes to bowe to the deuel & to honor him for our lord & god: Euen so like wise can we not suffre his Apostle the Pope / or Antichrist the supreme head & lord in his kingdome. For to lye to murder / and te destroy the soule with the body be the very natural propertys of the popys kingdome.

Now the councel shal fynd & haue inough in these iiij. articles / to condemne. for thei neither can nor wil grant us the least part or poynt of them. Of this thing we ought to dowt nothing at all / yea we must rather comfort our hartes with this hope and trust that Jhesus christ wil fight against his emrys and persecute them both with his spirite and also with his coming which thing god grant / Amen.

As for vs let us not loke that we shal not be suffred to stand before the emperor or any ciuyl iudge & rueler / as we did at augspurg where the emperor did heare our cause and matter fauorably / But we must stand before the pope and the deuel him self which wil not heare any thing at all / But with out any cause wil iudge us condemne us to death / and compel us to Idolatry whether we wil or no / wherfor we wil neuer in our life kisse his fete nor say you arre my good and gracios lord / but we wil say (as the Angel sait to the deuel in Zachary) god

pomissh the Satan/thou aduersary of god.

The third part of the articles.

Of the articles that folowit were better for us to entreat of them with lerned and wise reasonable men/or among our selues than with the pope which with his whole sect and faccyon with hym but riches/honor/pope powr are only in reputacyon with hym.

Of sinne.

In this article we are cōpelled to grant with S. Paul the v. to the romanes/that sinne entred in to the world by one mā Adam/thorow whose disobedience all men are made sinners and subiect to death/and to the deuel. Now the operacyons of this sinne/are euel workes such as be forbidden in the .x. commandmētes/as be these distrust in god/false faith/Idolatry/to be without all feare of god/presumpcyon/desperacyon/blyndnes of hart/and to conclude in a somme/the ignorance and contempt of god. After these/to lye/to sweare by the name of not to pray/not to call vp on god/to dispise or neglect the word of god/to be disobedient to parentes. Item murder/flesshly lust/theft & falshode. This original sinne is so great a corrupcyon of nature/that no maner of reason can see & perceiue it/and therfor it must be by leued by the reuelacyon of the holy scripture/ Psalm. 51. Roma. v. Exodi. xxxiij. Gene. iij.

Wherfor it is a manifest error and a blyndnes repugnyng with this article/to say as the schole dyuynes or dūsys haue taught first that after the fall of Adam all the natural strengh of man doth remayne perfight & vncorrupt.

And that man hath naturally a right reason and free wil/that he may satisfye & fulfyll the lawe of god.

Secondorly

That man hath freel wil so that he may doo all good and eschewe all euel. & agayne on the contrrry part/leaue that which is good and follow the euel.

Thirdly

That a man by the proper strengthe of his own nature may satisfye and fulfill the whole lawe of god.

Fortly

That a man of his own natural strenth can loue god aboue all thing/and his neihbor as him selfe.

Fistly

That if a man do & performe so mocha as he is able to doo/than shal he surely obteine gods fauor.

Sextly. That it is not necessary for him that wil receyue the sacra-

ment/to haue a purpose to lyue wel afterward.

But that it is sufficient if he haue not an obstynate and wicked purprse to sinne: so good is our nature of it self/and so such efficacyte is the vertu of the sacrament.

Seuently.

That it is not taught in the scripture that it is necessary for him that wil do any good worke/to haue the holy gost with his grace.

These & such like errors haue sprong vp of blindnes and ignorance/because thei were ignorant both of sinne/ & also of christ our sauyor: and thei be very heathnisssh opinyõs which we can not suffer nor abyde. for if thei were true thã did christ dye in vaine/for as moch as ther is no corrupcyon nor sinne in man (after their opynyon) for the which christ nedyd to haue dyed. Or els he must haue dyed for the body only & not for the sowle/for the sowle is vncorrupt and the body only subiect to death after this opynyon.

Of the lawe.

In this article our iudgement is that the lawe was geuen by god to bridle & refrayne us frõ sinnying partly with threat nigs and with feare of ponisshment/partly with promises of grace/fauor and other benifites: But all these do help but litle by reason of the corrupcyon and wickednes which sinne doth engender in

mau

man for hereby some which are emnys of the lawe are made worse: for as moch as thei desyre more fernently to doo such thīgs as thei are forbidden to do by the lawe / and thei do not gladly such things as thei are commanded to do.

And thus in as moch as thei are feared by pomisshment / thei offend now stil more against the lawe than thei ded before. Now such are vnrecouerable and damnable, persons past all amendment for thei commit sinne & wickednes as oft as any occasyon of sinning is offred.

There be other some / which are blynd / and bo ast & extolle thē selues / supposing that thei can saue them selues thorow their own powr & strēght / thinking them selues able to kepe And performe the lawe / as is before said of the schole dyuynes or Dunses. And by such meanes / become thei hypocrites and only colored saintes / holy ontwardly only.

But the chefe office & effect of the lawe is this / to shewe and declare original sinne: ād to teach man how sore his nature is infect or poisoned / And that it is altogether corrupt / vnto whom the lawe saith that he honoreth not god but contemneth him & honoreth strange false goddes which thīg before the lawe taught him it / he did in no wise bileue it to be true. Now man being put in feare humbleth him self / abiecteth and dateth his hart and vtterly despa

 ireth /

ireth/and desiereth feruently to haue some help and being dismayed that he can not tel whether to turn him/he beginneth to be ãgry with god and to murmur against him: And this it is that is spoken in the iij. to the romanes/The lawe worketh wrath: & againe in the v. to the romanes/the lawe entred in/that sinne shuld be more abundant.

Of penance.

This office and work of the lawe is kept & reteined in the newe testament/and it is also exercised as. S. Paul saith the .i. to the romans saing the wrath of god from heauen is declared manifestly against all wickednes and vnrightwisnes of men. Item the iij. to the Roma. the whole world is guilty to god. Item no flesh shal be iustifyed in his sight by the workes of the lawe. Item Johan the xvi. The holy gost shal reproue the world of sinne. This is the thõder of god wherby he doth ouerthrowe and clerely condẽne not only manifest sinners but euẽ hypocrytes also/and he bringeth them in to fear and desperacyon/This is the hammer wherof Jeremy speketh saing/My word is an hammer that beateth flynt stonys in to pouder.

This is no actyue or procured contricyon but it is a passyue or a suffring contricyon and brekyng/for it is a tru or erneſt heuynesse of the hart/

hart/a very passyon/felyng vnd tast of death.

And this is to begynne a repentance or a newe life and man is compelled to heare such a sentence as this: Ye are all condemned and confounded/ whether ye be open sinners or hypocrytes/ye must alter your lyues and be newe men. And ye must lyue other wise than ye lyue now. For how gret/ wise/ mighty & holy soeuer ye be/yet there is none of yow iust &c. But now vnto this office and cõdemnacion of the lawe/ the newe testament bringeth a comfortable promes of grace and mercy thorow the gospel/which ꝓmes we ought to receiue by faith as christ saith Marck the.i. Do penance and byleue the gospel: that is to say/turne amend and lyue better aud byleue my promes. And before christes coming Johan was called the preacher of penance/buc yet vnto the remissyon of sinnes: that is to say/it was Johans office to reproue all men and to teach them that thei all were sinners/that thei might knoch what maner of men thei were before god and graut them selues to be dammable sinners. that so thei might be prepared to the lord to embrace his and mercy for their comfort/ and to byleue and trust to receiue remissyon of their sinnes of christ.

Aud so saith Christ him selfe in the last chap. of Luke/ penance and remission of sinnes must

must be preached in my name among all nacions. Now if the lawe shuld doo his offyce frely alone and the gospel remoued / we shuld se nothing but deth and hell redy to deuoure us / and there were no remedy but all men shuld be compelled to despayre as Saul & Judas did / lyke as .S. Pau saith: The lawe thorow sinne doth kil. But the gospel again / bringeth cõfort & remissyon of sinnes / not one way only but dyuers / as thorow the word of god / thorow the sacramentes & such other ways (as we shal heare here after) that thorow him we may haue plentuos and a rich redempcyõ (as the cxxx. Psalme saith) against the gret captiuyte and thraldom of sinne. But we must now compare the false penance of the popissh dunses & sophisters. With the true penance that thei both may the better be knowen.

Of the false penance of the papistes

It was impossible that euer the papistes shuld teach & preach truly of penance / seing thei vnderstode not sinne truly. For / as is before sayd / thei haue no right iudgement or knoulege of original sinne / but thei teach that the naturall strength of man hath euer remayned perfight / pure & vncorrupt / that mans reason cã teach rightly. And that his wil can perfihhtly obey this right reason / and again that god doth surely gyne his grace and mercy whan a man doth

doth ōly so moch as he is able to do by his own fre wil. Wherfor it must nedes folowe that thei did penance & repent only for actual sinnes. for the corrupt affeccyons of the hart / as lust and concupiscens are no sinnes with them but thei repute those only for sinnes / which be outward & actual workes springing of their fre wil. And of this penance thei haue made .3. partes / Contricyon / Confession & Satisfaccion with this comfort & promes annexed thereunto that if a man shuld do true penance / confesse him self perfightly and make true satisfaccyon / than shuld he merite & deserue remissyon of his sinnes and make a perfite satisfaccyon beford god for all his sinnes. Thus in their penance thei taught mē to trust in their own workes. And hereup on sprāg vp that which thei vse to blowe out in the pulpets as oft as thei make mencyon of the comon confessyon to the peple saing O lord god kepe & preserue my life vntil I haue done penāce for my sinnes and amended my life. Here is neuer a word of christ nor of faith but euery man bileueth to wipe away and dispatch his sinnes before god thorow his own workes. And for this purpose haue many made them selues pristes and monkes that thei might so resist and wit stond sinne.

As for coutricyon this hath euer bene the maner & order therof. for as moch as no man co-

uld remember all his ſinnes particularly (ſpeci ally all and euery one that he had committed the whole yeare/) thus thei trifled and dalyd ther= with/that if any ſecret & preuy ſinnes ſhuld af terward come to his remembrance/he muſt do penance alſo for them & teherſe them at his next confeſſyon/and in the meane time thei we re committed to the grace and mercy of god fur thermore becauſe no man could tel certēly how gret his cōtricyon ought to be wherby he migh fully ſatiſfye god/thei addet this comfort to the pcple that he which could not haue perfight contricyon/ſhuld labor at leaſt to haue attricy= on/which I may call an half contricyon or a li tel ſpice of contricyon/for as for thei them ſel ues vnderſtode neither the one nor the other ād thei knowe nomore what theſe wordes contri cyon and attricyon do ſignifye than I do.

Now this attricyon (as thei call it) was re= puted ſufficyent for contricyon/whan ſo euer thei were confeſſed. And if it chanſed at any ti me that ſome man ſhuld ſay in his confeſſion that he could not haue perfite coutricyon or that he could not lament mourne and be ſory for his ſinnes (which thing myght happen in ſuch as were taken and rauiſſhed with the loue of ſome harlot or in ſuch as did burne with deſire to be reuenged of their emnys & cetera) than thei

to rſed

vsed to axe such whether he desired to haue cō=
tricyon/or no. If he answered / Yea / (for
who wold say Nay/ except it were the deuel
him selfe:) than thei toke that as sufficient for
contricyon / and thei forgaue him his sinnes
and assoled him euen for that vertu and good
worke: alledging for them the example of .S.
Bernard &cet.

Now by this we see how blynd mans reason
is and how it stombleth in matters of faith ād
seketh comfort at hir own plesure in hir own
proper strength/and can not ones thinke nei=
ther of CHRIST nor yet of faith.

Now whā the matter is brought in to light
and sene/ This contrityon is nothing els than
a faiued and false pretēsed imaginacyō sprong
vp out of the proper strength of man both with
out faith ād also without any knoulege of christ
in the which contrieyon the pore simple sinner
wold haue laughed many tymes rather thā ha
ue wept/specially whan his lust and desyre of
reuengeance against his emny hath comme to
his mynd and remēberāce: those only except
whom either the lawe hath thorouly feared or
els whom the deuel hath vexed and turmoyled
with heuynes of hart. Els/I
say/their contricyon was nothing els than a
very right hipocrisy / and it neuer abated or

morti=

mortifyed the lust of sinne. for men were com=
pelled to contricion / whan as thei had rather
haue sinned more if thei might. And as for
the maner of their confessyon this it was / Eue
ry man was compelled to nomber all his sin=
nes (which was an impossible thing) And this
was an abhomynable tiranny. But such
things as he had forgoten / he was assoiled of
them and thei were forgeuen him on this con=
dicyon that afterward whan thei came to his
mynd he shuld confesse them. And by this me
anys a man could neuer be sure whan he were
purely confessed or whan his confessyon shuld
haue an end. And yet not withstōding thei bad
him put his trust in his worke and diligence:
for thei sayd that the more purely he were con=
fessed / and the more that he were ashamed and
had dispraised him self before the prist so moch
the soner and better shuld he satisfye and make
amēdys for his sinnes / because such an hum=
bling did merite or deserue grace / fauor & mer
cy before god. Neither was here also any men
cyon of christ. And agayn the strength & ver=
tu of absolucyon was not taught nor declared
to the penitent neither. And thus all his cō=
fort did consist in the nombring vp of his sin=
nes and in his shamefastnes But no man can
expresse with wordes / what heuynes or so=
row / what abhominaciō and filthines / what

Idolola=

Idolatry and superstycyon haue growen of this confessyon. Finally satisfaccyon is large inough for there was no man in the world that euer could knouwe how moch he ought to doo or satisfye for one sinne only/how shuld he thā knowe how moch to doo for all his sinnes?

But thei imagined and found out a prety diuyse/that the pristes shuld enioyne their penitentys certen satissaceyons (which thei named penance) such as might easely be kept and performed as these. v. pater nosters and to fast a day or. ij. & such lyke/ and the residue of their penance thei referred to purgatory there to be fully performed. Was not this now a very misery and a heuy calamyte also? There were some that supposed & byleued that thei shuld neuer go owt of purgatory because after the old canons/one deadly sinne requireth. vij. yeares of peuance. And styl thei put trust in their owen workes of satisfaccyon. And if their satisfaction ceuld haue bene a sufficient & perfight satisfaccyō than might all hope and trust of saluacyon haue bene put altogether in satisfaccyon/in so moch that we shuld haue had no neade neither of faith nor yet of christ. But it was impossible to haue such a satisfaccyon.

Now if any man had done penance after this fasshon euen for the space of an hundreth yeare yet he shuld neuer haue known whan he had done &

ne and performed perfight or ſufficient penan ce. And this were nothing els than alweys to do penance and yet neuer to come vnto penan ce. And herein did the court of rome help pre tily to ſucker the miſerable church / and imagy ned pardos wherby he did remitt penance and brought ſatiſfaccyon inough / firſt particular= ly for viij. yeares / an hundreth yeares &cete.

And he duyded them by lompes among car= nals and biſſhapes / that ſome ſhuld haue auc= torite to grant an. C. yeares / ſome an C. Day= es of pardon.

But he reſerued to him ſelf alone to remitt and pardon the whole penance or ſatiſfaccy= on. This thing whan it begau to ſmack wel and to bring lucre to the purſe / and again for as moch as the marchan diſe and ſelling of bullys did proſpere and pro= cede wel and luckyly / he imagyned a Goldyn ye are or a yeare of gre which he wold haue no where but at Rome / and this yeare ful remiſſy on of all penaltys / pemiſſhments / penance and all maner of ſinnes / and thether ran all men from all partes of the world to fet pardō of the goldyn yeare. But who wold not haue deſyered to haue bene deliuered from ſuch an heuy & vn tollerable burden? This was euen as moch as to find & exalt all the treſures of the erth. But the pope contine wed daily in heaping many gol

dyn

dyn yeares to gether one vp on a nother. And the more mony he deuoured/the gretter waxed his throte. And thus at length he sent his goldyn yeare in to other nacyōs by his legatys euē tyl all churches & houses were filled & satisfyed with goldyn yeares fynally he brast in to purgatory at length also to the deade sowlys first thorow Masses/Commendacyons/foundacyons & at last thorow his pardons & his goldyn yeare. What nede I to make many wordes? Soules were so good cheape that a man might bye as many as he wold for ij. pens or a grote the pece. And yet all this was not sufficient neither for the pope although he taught & commanded men to put all their trust of saluacyon in his pardons/yet not with stonding he made this way dout ful & vncerten also. for he wrote thus in his bullys that who so euer wold be partaker of his pardon & of his goldyn yeare/he must both doo penance for all his sinnes and confesse them & also pay some mony. But we haue sayd before that the popish contricyon and confession also is both doutful/vncerten and also very hypocrisy. And beside this/no man did know what soule was in purgatory/and if there were any yet it was vnknowne which had true contricyō & was rightly cōfessed & which not. Here the pope toke mōy & bad them trust in his penance & pardons & yet not

with stond-

ſtonding he ſent them agayn to their own do=
utful & vncerten workes. Now if there were
any/ which thought them ſelues free frō all ac
tual ſinnes/ euel affeccyōs/ wicked wordes &
dedes/ thei wold mak thē ſelues mōkes/ fry=
res & priſtes in monaſterys/ collegys and felou
ſhips & thei wold reſiſt euel deſyres/ with fa=
ſting/ watchīg at midnight/ prayer/ ſayng of
maſſes/ hard clothīg and hard lodgīg & thus
they went about to be ſaued by force & violence
whether god wold or no. But yet the original
or byrth ſinne that was in thē did ſometime pa
rauēture exerciſe his strēght while thei were a
ſlepe/ as. S. Auſtē & . S. Hierom with other
do grāt. And yet theſe did think & iudge amōg
thē ſelues that there were ſome ſo holy (as thei
alſo taught) that thei were with out all ſinne, ful
of god workes/ in ſo moch that thorow this ho
pe & truſt thei delt & ſold vnto other mē their
good workes which were ſuꝑfluos for thē ſel=
ues to right wiſnes. This is true/ for the ſea
les/ writīgs & tokens therof be yet to ſhewe.
Such had no nede of penāce them ſelues. for
how could thei repēt for any ſinne whā thei ne
uer cōſented to any wicked cogitaciōs or thou=
ghtes? And again what cōfeſſyō could thei ma
ke ſeing thei eſchewed to ſpeake one to a nother/
for thei were ſworn to ſylēce: And finally for
what thīg ſhuld thei make ſatiſfaccyō ſeīg thei

were

were gilty of no sinnes: Euen such saintes were the phariſes & ſcrybes in christes tyme: But than immediatly came the fyery Angel & messenger S. Johan/the preacher of trne penauce & stroke them both at one clap & with one thonder bolt/saing/do penance. Now the one sort of thē though thns/we haue done penance al ready: And the other thought thus/we nede not do any penance Bnt. S. Johan saith to thē both doo penāce both ij. of yow haue euer yet done any true penance in your life dayes/but ye be hypocrytes and both of yow haue nede of remissiō of sines becouse ye both be ignorant/as yet/what sinne is properly/moch lesse can yow either do any penāce for your sinne/or els auoyde sinne. There is none of yow good/ye be all ful of vnfaithfulnes/of blyndnes of the ignorāce both of god & of his wil also But now is he presēt of whose plēty we all must receiue grace for grace and with out hym can no mā be iustifyed before god. Wherfor if ye wil do penāce/do it rightly & truly. for your penāce which haue nede of no penāce/ye generacyōs of serpētes/who haue told yow that ye might auoide the wrath & dannacyō to come: &c: S. Paul also preacheth like wise to the romanes in the. iij. chapter/saing. There is none that hath any knonlege/there is none that seketh god there is uone that doth god no not one: All are beconne vnprofitable & haue swarued out of the right way. And agaī in the 16

of the actes. Now doth god preach vnto all men that all ſhuld amēd their lyues. Marke: he ſait/ all mē/ none except/ that is a mā. This penance which Johan & Paul do preach/ teacheth us to knowlege our ſinne/ & to grant that we are all dā ned of our own nature/ that there is no goodnes ī us/ & that we muſt nedys be renewed/ altered & made newe mē. This penāce is not vuperfight/ as is that which is done for actual ſinnes only. Neither is it doutful or incertē as that is for it di ſputeth not which is ſinne & which is not ſinne/ but it condēneth all to gether & ſaith there is no= thīg in yow but ſinne. What nede we thā to make any noūbrynh/ differēce or diuyſyō: Wherfor this cōtricyon alſo is no vncertē thīg. for there is no= thīg left in us by this cōtricyon wherby we cā ſo moch as thīk any thyng that is good wher with we cā ſatiſfye & make amēdes for our ſīnes but ō lyvery bare & manifeſt deſpacyō of all thīgs wh ich we know/ thīk ſpeake or doo. Lykewyſe cōfeſſy on after this maner cā not be falſe/ vncertē & vn= perfight. for who ſo euer cōfeſſeth that there is no thīg in him but ſinne he cōprehēdeth all maner of ſinnes & leaueth/ excludeth or forgetteth none: fi nally ſuch a ſatiſfaccyō cā not be vncertē neither. for it is not our vncertē & vnpure worke/ but it is the paſſyō & blode of the pure innocēt lambe of god which taketh a way the ſinnes of the wolrd. Of this penāce did. S. John & after ward chriſt

him

him self in the gospel/preach: And of such a penā ce do we preach also. And by this penance do we refuse the pope & all things what so euer is byl ded vp our own workes. for all such things stōd vp on an vncleane/ feble yea & a rayue foūdacyō a vayne work or lawe/ be it neuer so good: for we akues/ infirmyte & impfeccyon remayneth in all god workes & no mā fulfilleth the lawe (as christ saith Ioh. the 8.) but all mē do trāsgresse it. Wher for this bildyng is nothīg but lyng/ falsh ode & hi pocrisy euē whā it is most holy & sheweth best of all. But the penāce that we speke of/ endureth wi th all christē men euē tul their death/ & it fighteth with the rēnantes of sinne which remayne in the flessh/ as long as thei lyue/ as. S. Paul witnes= seth the 7. to the Romanes saing that he him self warreth against the laue of his mēbres/ & that not with his own ,,per pour or strēgth/ but with the gift & grace of the holy gost which euer cūpe nyth & goeth to gether with remissyō of sinnes. This grace pourgeth & dryueth out dayly the rē= nāts of sinne & it cōtendeth or laboreth to make mā iust pure & holy. Of this doctrine is the pope with his dyuynes/ dūses/ lawyres & such o ther/ as ignorāt as an asse for this doctryne is reue= lyd & geuē frō heauen thorow the gospel/ and yet it is cal ed heresy of the wicked pharysys and po pe holy hipocrites. And agair on the cōtrary part there be some brayneles dotrels such as were

in the tyme of ſedicyon before my dayes/and be to fynd parauenture euē at this day alſo) which iud ge and think that all thoſe which haue ones recey ued the holy goſt/their ſinnes/& were ones ma de faith ful/that if thei falle & offend afterward/ yet thei remayne in faith/and that ſinne can not hurt or hinder them: And thei blaſe and crye doo what thou wilt/if thou byleuyſt, it maketh no mat ter/for faith wipeth a way all thy ſinnes. And thei adde this more ouer alſo/that who ſo euer fal leth or ſinneth after he is ones iuſtifyed/had ne uer the holy goſt perfightly/nor yet true faith. Such doting merchantes haue I hard many ty= mes/& I feare leſſe there be ſome yet which are ſtyll poſſeſſed with this deuel or with ſuch a no= ther. Wherfore it muſt be taught & known that both faith & the holy goſt are abſent from all mē whā ſo euer thei fall in to any manifeſt ſinne/as Dauyd whan he did fall in to adultery/murder/ & blaſphemy of god/beſydes that thei haue & fe le ſtil their original or birth ſinne & fight aga= inſt it dayly alſo with all their penance. For wher ſo euer the holy goſt is/he wil uot ſuffer ſinne to exercyſe his ſtrength or to preuayle ſo far that it be cōmitted/but the holy goſt refrainet/brydleth & forbiddeth him to doo thyt thīg which he wold doo: And if he do or commit it/than is he deſtitu te of the holy goſt & of faith alſo. For .S. Johan ſaith that who ſo euer is borne of god cōmitteth

no ſin=

no sinne nor cā not sinne/& yet not witstōding it is true that he saith afterward/ that if we say we haue no sīne/we lye & the truth of god is not ī vs

Of the gospel.

Now wil we come to the gospel which brīgeth councel & help against sinne/ moo ways thā one for god is vnmesurably liberal ī his grace & mercy. first thorow the outward word wherby is preached & promised remissyō of sinnes thorowt the whole world/which is the peculyar & proper office of the gospel. Secondarly thorow Baptyme. Thirdly thorow the supper of the lord: Forthly thorow the pour of the keys & thorow the brotherly cōmunicacyon & comfort of the faithful one to a nother among them selues mathew the xviij. Wher so euer ij. or. iij. be gathered in my name& c.

Of baptyme

Baptyme is nothing els than the word with the dippyng in to the water after the cōmandmēt of god. or/ as Paul saith it is a wasshing/to gether with the word/like as S. Austen also affirmeth & saith: let the word come or be ioyned vnto the element/ & than is a sacramēt. Wherfor we consent not with S. Thomas nor with the blacke fryers which forgetting christes institucyon/ do teach & hold that god did indue the water with a spiritual or goostly pour & vertn/ which pour & vertu doth wassh away sīnes euē thorow the water. Neither do we agree vnto dūs nor the gray

frires/which speake neuer a word of the ministra cyon of it nor of faith nor yet teach that the holy gost is geuen thorow the word & the sacramē= tes to gether. Of the baptyme of infantys.

We think that yong infantys ought to be bap= tised be cause thei perteine to the redempcyon that is promised to mankynd thorow christ. And the church/that is to say the faithful congregacyon/ ought to offer them vnto christ.

Of the sacrament of the body & blode of christ

We iudge and think that vnder breade & wyne in the supper of the lord are geuen the true body & blode of christ. Item that the whole sacramēt ought to be ministred to the lay peple/& not only one part ther of. for we haue no nede of that high lerning & wisdom which teacheth that as moch is conteined vnder one kynd as is vnder both/as the sophistical & popissh phariseś and the coūcel of constance do teach. And though it were true/ that as moch were conteinet vnder one kynd as the sophistical papistes say/yet the one kynd alo= ne/is not the hole institucyon & ordinance ge= uen commanded us of Christ. And specially we condemne excommunicate and curse/in the name of god/not only them which wil not receiue both kyndes/but them prīcipally which do lordly/vio and tyrannosly forbid/condēne and reprouе it as heresy/ For as moch as in so doing thei set and bend them selues against christ our lord and

god/ye

god/ye & preferre them selues also before & aboue him. As for the transsubstanciacyon/ that is to say/ that the bread & wyne in the supper shuld lose their natural substaucc and only that the similytude, forme & color of bread shuld remayne & not very true breade/ we passe not vp on the subtel inglyng imagynacyōs of the pharises. For it is very conformable vnto the holy scripture that there shuld be & remayne still/ very breade as. S Paul him self nameth it/ saīg/ The breade which we breake &c. Item/ and so let him eate of the breade &c.

Of the keys of the church

The keys are the office & pour of the whole church or cōgregacyon geuen of christ to bynd & to lose sinnes not only manifest/ open & know sinnes/ but euen preuy sinnys also/ which god only doth knowe. for as it is written/ who knoweth how moch he sinneth? & Paul hym self in the 7. to the romanes complameth that he serueth and obeyth the lawe of sinne after his flessh. For it is not in our pour/ but in gods only to iudge which be sinnes/ how sore & greuos all sinnes are and how many sinnes we haue/ as it is writtē/ Entre not in to iudgemēt with thy seruaet/ for no mā lyuyng shal be rightuos in thi sight. & Paul the i. to the corynth. the iij. chap. saith I know my selfe gilty of nothīg but yet I am not therfor iustifyed or rightuos.

Of confessyon or absolucyon

For as moch as absolucyon/or the pour of the keys institute or ordeyned in the gospel by christ doth bring gret cõfort to weake cõscyẽcys agaĩst sinne/it ought not to be vtterly baniſſhed out of the church for .ij. causes specially. Firſt for cõfortig of feble/feraſul & weake cõsciẽcys. Secõdarly that wild & reckles youth might be examyned/exercyſed & inſtruct in the doctrine & knoulege of christ. But as for the nõbring vp of sinnes ought to be in euery mãs liberty to nõber & tell õly ſuch as he wil him ſelf without any maner of cõpulſyon. For as long as we remaine in this fleſſh/we ſhal not lye at all if euery one of us ſay thus: I am a wretched and a miſerable creature ful of ſinnes & as. S. Paul ſaith/Roma vij. I feele a nother lawe in my fleſſh & mẽbres rebelling agaĩnſt the lawe of my mynd &c. And for as moch as priuate absolucyõ cometh frõ the powr of the keys/it ought not to be contẽned but to be moch regarded as all other offices perteming to the chriſten church ought to be. And in ſuch things as pteine to the outward word/it muſt be cõſtantly holdẽ & bileued that god geueth his ſpirite or grace to no man except the outward word either come betwene or els goo before. This muſt be bileued/leſſe we ſall in to the errors of thorite of god by a certen inward inſpiracion without the worde allo before thei euer thei hard of the wotd: and

fret

after ward vp on this persuasion thei wil take vp on thē to iudge/ ītērpte/ wrest & writhe the scripture at their own pleasure/as one Monetarius did/& I feare there be many at this time that doo likewise/which wold be quick & ernest iudges betwene the spirite & the letter/& yet thei know not what to say nor what to teach. & the papistry is euē nothīg els thā drowned in this heresy & possessed with this spirite: for the pope bosteth hym selfe to haue all maner of lawes ī his own bosom & euen vnder his girdel/ & that what so euer he with his church doth iudge/determine & cōmād that must nedes be of the holy gost/ & iust or lawfnl/although it be clene cōtrary to the scripture or to the outward word. & this is euē the old Satā & serpēt which entysed & brought Adā & Eue in to the self same heresy/& he drewe hī cleane a way frō the outward word vnto a certen spūalnes & vnto his own fansys or imaginacyōs & yet the deuel wrought this matter by other outward wordes/like as our heretikes also do cōdēne the outward word & yet thei thē selues hold not their tūges but fill the whole world with their bablīg clattrīg/& writīg: as though the spirite could not come thorow the outward word of god but ōly thorow their writīgs & their wordes. & why do thei not leaue their preachīg also tyl that spirite of theirs vnto mē with out their writīg & before their writīg/as thei bost that it came vnto thē

With out any preachyng of the scripture: But it is no tyme now to speake more largely of them. I haue entreated sufficiētly of them in other places. And euen thei which by leue before thei be baptised or which receiue faith at their baptyme/ thei haue it thorow the outward word going before/as thei which be of perfight age & haue any vnderstanding must nedes haue hard before this worde/Who so euer bileueth & is baptized shalbe saued: al though at the first thei were infidels & receiued both the holy gost & baptime also euē x. yeare after. & Cornelius in the x. of the actes had hard long before amōg the Jewes that christe & messias shuld come thorow whom he was iust before god/& his prayers & almes were acceptable thorow his faith/as luke callleth hī iust faitful & vertuos. And surely he could neuer haue bileued truly nor yet haue bene iustified with out the word or without the hearing vf it. And ther for it was necessaey for S. Peter to reuele & opē vnto him that the Messias (in whom not yet reueled he had byleued vntil that time) was now come that he shuld not bileue stil with the vnfaithful & blind Jewes that christ was yet to come/ but rather that he shuld knowe that he must obteine eue lastīg saluacyō thorow the messyas that was come & already present & that he shuld not denye/& persecute this messias/as the Jewes did. But to cōclude the effect of the matter brefely/this

ly this heresy sowne in Adā & his childern or posterite frō the begīming vntil the ēd of the world thorow the old serpēt & dragō/is the original begīmīg foūtayn/strēght/& pour of all heresy/of all papistry & of all Mahometes doctrine also.
Wherfor/I say we must determine this prīcipally/that god worketh with mē no notherwise thā thorow his outward word & sacramēt & what so euer mē blow: & blase of the spirite/ with out this outward word & this sacramēt/it is nothīg els thā the very deuel god wold not first appeare & shewe hī self: vnto moises/but thorow the fyery/red/& vocal word. And Johan baptist was neither cōceiued withoue the word of gabriel goīg before/neither did he leape ī his mothers wombi without the voice of mary goīg before. & S. Peter saith that the prophetes did not ꝓpheci thorow the wil of nīā/but thorow the holy gost/ for thei were holy mē &c. but yet thei were not holy with out the outward word/moch lesse wold the holy gost haue moued thē to haue ꝓphecyed if thei had beue as yet prophaue & wholy. For thei were holy/saithhe/whan the holy gost did speake thorow thē

Of Excōmunicacyon

As for the gret excōmunicaciō as the pape calleh it/we take it ōly for a ciuil pomisshmēt/& therfor it pteineth nothīg vnto us which be ecclesiasticall ministers. But the true & right christē excōmunicacion wherby manifest open and obstinate

er comon

et comon ordinãces of the church & oth vntil thei repẽt / amẽd & for sake their sinnes / pteineth vn to us / & preachers ought not to ioyne the ciuil po mishmẽt to this spiritual pomishmẽt.

Of geuig of ordres & of the callig of ministers

If bisshops wold be right bisshops & take cure of the church & of the gospel / thã for charites & for vnites sake / we wold permit thẽ (but not as it were a necessary article of the faith) to ordeine / admit & cõfirme all ministers & preachers / so that all folisshnes / charmig / cõiuring & all maner of wicked ceremonys were remoued and set a part. But now for as moch as thei be not nor wil not be right true bisshops but rather tẽporal & ci uil lordes & rulers / & wil neither teach / preach baptize minister the sacramẽtes nor do any other worck or office that pteineth to the church but on ly persecute & condẽne such as serue & minister truly in the church acordig to their vocaciõ / the church ought not to he destitute of true ministers & therfor as the old exãples of the church in fore time & of the old fathers also do teach us / we wil & be bownd our selues to ordeine apt & mete par sons for such offices which thig thei cã not denye nor forbid us to do euẽ by their own lawe. For their own lawes do say & affirme plaĩly that such as be ordeined & admitted to the office of a prist by heretikes / to be laufully vdmitted & that this ad missyon ought not to be disamulled or chãged aga

in. As

in. As .S. Hierom writeth of the church of alexādria that at the first it was comōly & gouerned by pristes & preachers with out any bisshopes at all. Of the mariage of pristes

Wher as thei haue forbidde mariage to pristes & haue ladē the order of pristhode īstitute by god with perpetual chastite/ thei haue done vnlaufully & wickedly & like vngodly/ tyrānical & dānable wretches. And bi this act thei haue ministred occasyō to all kyndes of abhominable sinnes/ and most filthy & īnumerable lustes & vices wherin thei remaine & are drowned as yet. Wherfor like as neither we nor thei haue no pour to make a womā of a mā or a mā of a womā/ Or vtterly to destroy both mā & womā/ euē so haue neitheir we nor thei no pour to separate the creatures of god one frō a nother or to forbid thē to dwel to gether one with a nother honestly & godly in matrimony. And therfor we cā in no wise neither allowe nor yet abide this cōpelled single life. but we wil haue mariage to be fre vnto all mē as it is ordeined & īstitute by god/ neither wil we vndoo or hīdre his worck for. S. Paul saith that it is tde deuels doctrine so to doo.

Of the church.

We wil not grāt the pope with his adherētes to be the church/ for thei be not in very dede: & we wil not obey those thīgs which thei cōmād or forbid in the name of the church. for a child of vij. yeare old

re old thākes be to god) doth knowe what the church is namely that it is a nōber of holy & faithfull mē & that is a flock of such shepe as heare the voice of their own paster: for thus do our childern pray/ saīg I by leue the holy catholike church &c This holines cōsisteth not in typets/ shauē crownes/ lōg gownes & such other folissh ceremonys inuēted of their own brayne with out any word of the holy scripture. But it cōsisteth in the word of god & in true & perfit faith

How we are iustified & saued before god & of good workes

What soeuer I haue cōtinually taught vntil this day/ of this matter/ I cā in no wise chāge it/ namely that we obteine a newe & a cleane hart and mynd/ thorow faith: & that god wil & doth accept & cownt us for iust & holy for christes sake our mediator. And although sinne is not yet thorowly quēched/ mortifyed & killed in our flesh/ yet god wil not impute it to hē that bileueth pfitely. & such a faith/ such a renewyng & remissiō of sinnes is neuer without good workes goīg with him & impfeccyō as yet in these warkes yet thorow the same christ & for his sake it shal not be reputed for sinne/ but the whole mā both in his pson & i his workes shal be called & shal be in dede/ iust & holy ōly thorow the grace & mercy i christ powre & āplifyed p.ētuosly vp on us. Wherfor We can not glory nor host of the merites of our workes/

if thei

if thei be cõsidred with the grace & mercy of god: but he that gloryth/ let hi glory in the lord/ that is to say let hi glory that he hath god merciful & fauorable vnto hi & so is all well. Furthermore we adde this also/ that if good workes goo not with faith/ it is no true/ but a false faith.

Of the vowes of monkes frires & such other

For as moch as the vowes of religios mẽ do directly repugne with the prĩcipal of our faith they ought to be brokẽ & vtterly to takẽ away. for thei be of the nõber of those thĩgs wherof christ speaketh/ Math 24. saĩg I am christ &c. For he that voweth to lyue after the religyõ of mõkes & frires he bileueth that he ꝓfesseth a more ꝓfite state of liuĩg thã the comõ sort of christẽ men/ & he goeth about to bryng vnto heauẽ by his workes not only hi self but other also/ & this as moch as to denye christ. Thei make this bost also as Thomas doth that their vowes be be equal vnto baptyme which is a cõtumelios blasphemy against god.

Of mans tradicyons

Where as the papistes affirme that mans tradicyõs be ꝓfitable vnto remissyõ of sinnys or that thei merite & deserue euerlasting saluacyã it is a wicked & a damnable blasphemy. For christ saith thei honor me in vaine with mẽs tradicyons. Itẽ Paul. Thei refuse & deuyde the truth thorow the precptes of men. And more ouer wherasthei say that it is deadly sinne to breake such tradi-

tradicyons/it is a false lye. These be the sum-
mes & prīcipal articles wherī I must abyde re-
maine & I wil also/by the grace of god/defend/
maīteyne & stād by thē euen til my death. And I
cā not see/what I ought to chāge alter or to yeld
in thē. If any mā wil yeld & remit any thīg in thē
let him do it with the perel & danger of his own
cōsciens. finally there remaine yet cettē disceiteful
mistes of the pope cōcernīg foliish & childiish arti
cles as namely about the halowīg of churches &
about the baptizing of belllys/of altars & of al-
tar stonys & of their godfathers & of such as gy-
ue any momy to such thīgs. Which maner of bap
tizīg inch thīgs is a very blasphemy & a derisyō
of the reuerēd sacramēt of baptyme/& therfor it
ought not to be suffred. Of this nomber also are
the artieles of the halowīg of candles palmes/
cakes/herbys/otes & such other. This can not be
called nor be in dede any true cōsecracyon or halo
wing but rather a derisyō & a cōuring. There
are an infinyte sort of such other disteiteful & iug
glīg imaginacyōs/which we leaue to their god
the pope & to thē to honore tiltheir bellys brast/
we wil not be voked with such things/but fre in
euery condicyon.

Finis.

M. D. XLIII.